

THE RURAL CASKET.

VOL. I.]

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SELECTED.

ACCOUNT OF THE WOMEN OF CHINA.

IN China as soon as the girls are born, the nurses tie their feet extremely tight to prevent their growth; yet their health does not seem at all injured by it; and in this littleness of their feet they think lies the most essential point of beauty. They have all of them little eyes and short noses; but in other respects come nothing short of the European ladies. They take all imaginable care to preserve a fair complexion; and their natural modesty doth infinitely set off their persons. The ladies wear, as the men do, a long satin cloth of gold vest, red, blue or green, according to fancy. The elder sort wear black or purple. A little collar of white satin fastened to their vest keeps it tight, and covers the neck close. Over the vest they have a kind of surtout, the long sleeves whereof hide their hands, and generally trail on the ground. Their head dress consists of flowers of gold and silver, with which they interlace and buckle up their locks. When they walk they tread softly, keep their eyes on the ground, lean their heads on one side, and study to let their little feet be seen, on which they wear very neat

shoes of satin, embroidered with gold or silver. Some have thought that it was an invention of the ancient Chinese to keep their women within doors that brought little feet into fashion; but the Chinese say, "these are idle tales; our forefathers knew women too well to believe that in retrenching half their feet, they could deprive them of the power of walking and longing to see the world."

The Chinese think it good policy to forbid women from all trade and commerce. They neither buy nor sell; all their employment is within doors; and they are so seldom seen in the streets, that one would think they were all shut up in a cloister.--- However the more they are confined the less they love solitude. They spend all the morning in making themselves fine, in hope of being seen in the course of the day; though, perhaps, they are not by any but their domestics.---

In China, a father lives in a sort of dishonor, if he sees not all his children married; and in case the father dies, it becomes the duty of the elder brother to educate and marry the younger branches. The most implicit obedience

obedience to parents being a fundamental maxim in Chinese policy, the couple to be married often know nothing of the matter before hand, the relations of the man bargaining with those of the woman for the purchase of their daughter, whom perhaps they have never seen. And even those who, by their father's death, or otherwise, are left to themselves, cannot please their fancies in the choice of a wife. They never see the woman they are about to have; but take her parents' word; or get information from certain old women, who live by giving intelligence; tho' these are often in fee with the woman's friends, to set her off more than she deserves, that they might dispose of her to advantage: for the Chinese buy their wives as other merchandise, and give more or less, according to the good or bad qualities they suppose in them.

When a price is agreed on, the contract is made, and the money paid; and both parties prepare for the nuptials.

The marriage day being come, they carry the bride in a sumptuous chair, before which go hautboys, drums and fifes; and after it follows her parents and friends.--- All the portion she brings are marriage garments, some clothes, and household goods, which her father presents her with. The bridegroom stands at his door, richly attired, waiting for her. He himself opens the sedan, which was closely shut; and leading her into a chamber, he delivers her to several women who have been invited, with whom

she spends the day in mirth and feasting; while her husband, in another room entertains his acquaintance.

This being the first time the bride and bridegroom see each other, and one or both perhaps not liking their bargain, it is oft a day of mirth for their friends, but of sorrow for themselves.--- The women must submit, because their parents have sold them; but the husband sometimes on opening the chair, not liking his bargain, shuts it again, and returns her to her parents, choosing rather to lose the purchase money than accept her.

Widows, having children, become entirely at their own disposal; but it is not reputable for them to marry again. The relations of some of the middle sort, in order to reimburse themselves the money her late husband paid for her, if she has no male issue, may marry her again, and oft force her to it. If she has a daughter not weaned, she is taken into the bargain. From this oppression she has no way to escape, except she can repay the money required.

Marrriages are void, if the woman has been first sold to another. Those of the same name or family cannot marry: two brothers cannot wed two sisters; nor can a man marry his son to the daughter of a widow he intends to wed.

If a wife commits adultery, elopes, is of an untuly disposition, barren, or has a contagious disease, the husband may sell her and purchase another. But if a man sell his wife without good reason

Reason buyer and seller are severely punished ; yet the husband is not obliged to take her again.--- If the husband abandons his family three years, the wife proving the same before a mandarin, may have license to marry again. A mandarin cannot marry one of a family in the province he governs.

Though a Chinese subject can have but one wife, he may take as many concubines as he will. All the children have equal claim to the estate ; for they are reckoned the wife's though born of the concubines. They all call the wife mother, who is the sole mistress of the house ; and the concubines are forced to serve and honour her as such.

Tho' the chinese are so jealous that they suffer not their wives to speak in private to their own brethren ; yet some women make it a condition before marriage to have liberty to commit adultery, which the husband cannot afterwards prevent. But these families are so abhorred, that the children, tho' ever so deserving, can never obtain any rank or post of honor.

The number of the Emperor's wives and concubines is not easily known, being very great, and never fixed. They are seen by none but himself ; & scarce durst any inquire about them. They are all maidens of quality, chosen

by the governors of provinces ; and as soon as they enter the palace, they have no more correspondence with their friends, not even with their fathers. This forced and perpetual solitude (for most of them are never noticed by the Emperor) the intrigues they use to get into his favor, and their jealousy and hatred of each other, render most of them very wretched. Of those who enjoy the Prince's regard, three are entitled queens, and are in far higher honor than the rest. Each has her court and ladies of honor ; and nothing is wanting that can contribute to grandeur or amusement. All their business consists in pleasing their lord ; for nothing important comes to their knowledge ; they assist not the state with their councils, nor disturb it with their ambition. The Chinese differ much from us in this point.--- They say heaven has endowed woman with good nature, modesty and innocence, that they might look after their families, and take care of their children's education ; but that men are born to strength of body & mind, to govern the world. They are astonished when we tell them, that with us the sceptre often falls into a woman's hand, and say by way of jest, that Europe is the ladies' kingdom.

ON THE CHOICE AND REGULATION OF OUR PLEASURES.

BE prudent, careful, and conscientious in the choice of your pleasures. Do not imagine the first that solicits you to

be the best. This is to do like children, who are yet defective in that which generally distinguishes men from the inferior animals,

animals, I mean judgment, and follow instinct more than consideration and reflection. Men are to distinguish themselves from children by the selection of their pleasures. Suffer no pleasure to impose upon you, to persuade or beguile you, to which of yourself you are not inclined; or which, according to time and your present disposition, you had rather change for another, perhaps some nobler pleasure.

One certain rule, that may assist us in the choice of our pleasures, is this; always prefer those pleasures and diversions which are at the same time profitable, to such as are simply pleasures and diversions, or the advantage whereof is very remote and almost imperceptible. In this view the more mental pleasures have a manifest preference to the barely sensual. When I please my palate by well-tasted, or charm it by generous and racy wine; when I flatter my olfactory nerves by aromatic & delicious odours; when I delight myself in the sensations of a genial warmth, a refreshing breeze, or other gentle impressions on the organs of feeling; when I beguile the tediousness of time by honest diversion; when I totally unbend and yield alternately to the sweet impressions of outward things; all this is real pleasure; but it is merely pleasure, nothing but pleasure; that is, sometimes advantageous in its consequences, but never of itself. As often, on the other hand, as I engage in useful and instructive conversation, or sensible discourse; as often as I contemplate the beau-

ties of nature, or the harmony of sounds, or the works of art, with earnestness and sentiment; as often as I administer wholesome food to my mind, my sagacity, and my sensibility, by reading or hearing; as often as I employ myself in reflection or devotion, or in the works of beneficence; so often I enjoy pleasure, actual pleasure, but not merely pleasure. I at the same time enjoy a useful exercise of my mental powers, of my taste, my sensibility and my talents, and accordingly forward my perfection and felicity. Therefore continue no labor to absolute fatigue, till you are quite weakened and exhausted, and so force yourself to seek mere pleasure, or rather a not disagreeable inactivity and repose, for attending to your health or your life. If then the choice of your pleasures depends on yourself, and you may enjoy one as well as another without detriment; prefer that which by a moderate employment affords you recreation and exercise at once; to that which barely gives you rest, and barely pleasure, or inspires you with new strength and vigor only in its effects.

Another equally certain rule is, let no sensual pleasure become a passion, if you would not run the hazard of losing your freedom, and of falling into the most lamentable bondage. He that indulges himself as frequently in sensual pleasure as he has the means and opportunities for it, will soon find that he cannot forego it without uneasiness and pain; and he who cannot de-
prive

prive himself of it, without thinking himself miserable, will soon find it become a passion; that is, he will no longer be able to withstand the calls and allurements of it---will prefer it to all other kinds of pleasure, sacrifice them all to that one, and think himself happy in the enjoyment of that alone. And when he once is so far gone, how can the man still preserve his freedom? how will he be able to do that which reason and conscience in all events enjoin him to perform as the fittest and best? how often will he neglect the most urgent affairs, and violate the most sacred duties, for pursuing this pleasure which is every thing to him? How often will the bare want of this, or the impossibility of enjoying it, render him averse and unfit to any other exertion of his faculties, indispose him for any serious business, for any necessary employment? and how can a man in this situation be happy? Nay, the oftener he must deny himself the pleasure he so passionately pursues (and neither his own nature, nor the nature of other things and other

men, will allow him so frequently to enjoy it as he would wish,) the oftener therefore he must deny himself to it; so much the oftener must he, more or less be miserable.

Would you then avoid this bondage and this misery? then suffer not the inclination to sensual pleasure to get the command over you; allow it not to become so violent as that you cannot withstand it. To this end, accustom yourselves to abstinence from this kind of pleasures. Enjoy them not so frequently as circumstances and time permit; not so frequently as you have opportunities and inclination thereto. Break off from them at times, on purpose, that you may learn to be deprived of them without anxiety or vexation; merely that you may maintain the command over yourself, and the rights of your reason and liberty, merely that you may not become the slaves to such things as you probably must, one time or other, relinquish whether you will or no, and the privation of which would render you unhappy.

AN HELVETIC TALE.

ON the mountain from whence the torrent of *Runti* precipitates into the valley a young shepherd fed his goats. His pipe called echo from the hollow rocks, and echo bid the vallies seven times resound his songs. On a sudden he perceived a man climbing the mountain's side. The man was old; years

had blanched his head. A staff bent beneath his tottering steps, for he had a wooden leg. He approached the young man, and seated himself by him on the moss of the rock. The young shepherd looked at him with surprise. My son, said the old man smiling, do you not think that, infirm as I am, I should have done

done better in the valley? Know that I make this journey but once a year, and this leg as you see it, is more honorable to me, than are to many the most strait and active. I do not doubt, father replied the shepherd, but it is very honorable to you, though another would be more useful. Without doubt you are tired. Will you drink some milk from my goats, or some of the fresh water that spouts from the hollow of the rock?

Old Man. I like the frankness painted on thy visage.---- A little fresh water will be sufficient. If you will bring it me hither, you shall hear the story of this wooden leg. The young shepherd ran to the fountain, and soon returned. When the old man had quenched his thirst, he said, Let young people when they beheld their fathers maimed, adore the Almighty power and bless their valour; for without that you would have bowed your necks beneath the yoke, instead of thus basking in the sun. Mirth and gaiety inhabit these hills and vallies, while your longs resound from one mountain to the other. Liberty! Sweet liberty! All we see around us is our own. We cultivate our own fields with pleasure.

Young Shepherd. He does not deserve to be a free man, who can forget that his liberty was purchased with the blood of his forefathers.

Old Man. But who, in their place, would not have done as they did? Ever since that bloody day of Nefels, I come once a

year to the top of this mountain; but I perceive that I am now come for the last time. From hence I still behold the order of that bloody battle. See! it was on that side the army of the enemy advanced; thousands of lances glittered at a distance, with horsemen covered with sumptuous armor. The plumes that shaded their helmets nodded as they marched, and the earth resounded with their horses hoofs. Our little troop was already broke. We were but 3 or 400 men. The cries of the defeat were re-echoed from every side, and the smoke of Nefels in flames filled the valley. However at the bottom of this hill where we now are, our chief had placed himself. He was there where those two pines shoot up from that pointed rock. I think I see him now surrounded by a small number of warriors, firm, immovable, and calling around him the dispersed troops. I hear the rustling of the standard that he waved in the air; it was like the sound of the wind that precedes a hurricane. From every side they ran towards him. Dost thou see those floods rush down from the mountains?--- Stones, rocks and trees in vain oppose their course; they bear down all before them, and meet together at the bottom of that pool: so we ran to the cry of our general, cutting our way thro' the enemy. Ranked around on hero, we made a vow, and God was our witness, to conquer or die. The enemy, advancing in order of battle, poured down impetuously upon us; we attacked them in our turn. Eleven times

we returned to the charge ; but always forced to retire to the shelter of these hills ; we there closed our ranks, and became unshaken as the rock by which we were protected. At last reinforced by thirty Swiss warriors, we fell suddenly on the enemy, like the fall of a mountain, or as some mighty rock descends, rolls thro' the forest, and lays waste the trees that interrupt its course. On every side the enemy, both horse and foot, confounded each other to escape our rage. Grown furious, we trod under foot the dead and dying to extend vengeance still farther. I was in the middle of the battle. A horseman of the enemy in his flight rode over me and crushed my leg. The soldier who fought the nearest to me, seeing my condition, took me on his shoulders, and ran with me out of the field of battle. A holy father was prostrate on a rock not far distant, and imploring heaven to aid us. Take care, good father of this warrior, my deliverer cried ; he has fought like a son of liberty ! he said, and flew back to the combat. The victory was ours, my son, it was ours ! but many of us were left extended on the heaps of the enemy. I was carefully attended ; I was cured ; but I could never find the man to whom I owed my life. I have sought him in vain. I have made vows and pilgrimages that some angel would reveal him to me. But alas ! all my efforts have been fruitless. I shall never in this life shew him my gratitude. The young shepherd having heard the old warrior, with tears

in his eyes, said, No, father, in this life you can never shew him your gratitude. The old man, surprised, cried, heavens ! what dost you say ? Dost thou know, my son, who my deliverer was ?

Young Shepherd. I am much deceived, if it was not my father. Often he has told me the story of that battle, and often have I heard him say, I wonder if the man I carried from the battle be still alive !

Old Man. O God ! O angels of heaven ! was that generous man thy father !

Young Shepherd. He had a scar here (pointing to his left cheek) he had been wounded with a lance ; perhaps it was before he carried you from the field.

Old Man. His cheek was covered with blood when he bore me off, O my child ! my son !

Young Shepherd. He died two years ago ; and as he was poor, I am forced, for subsistence, to keep these goats. The old man embraced him and said, Heaven be praised, I can recompense thee for his generosity. Come, my son ! come with me, and let some other keep thy goats.

They descended the hill together, and walked towards the old man's dwelling. He was rich in lands and flocks, and a lovely daughter was his only heir. My child said he to her, he that saved my life was the father of this young shepherd. If thou can'st love him, I shall be happy to see you united. The young man was an amiable person ; health and pleasure shone in his countenance ; locks of yellow gold shaded his forehead, and the sparkling

ling of his eyes was softened by a sweet modesty. The young Maiden, with an ingenuous reserve, asked three days to resolve; but the third day appeared to her a very long one. She gave her hand to the young shepherd; and the old man with tears of joy said to them, My blessing rest upon you my children! This day has made me the most happy of mortals.

ACCOUNT OF A SINGULAR CUSTOM AT METELIN, ONE OF THE ISLANDS OF THE GRECIAN ARCHI- PELAGO.

By the Right Hon. James, Earl of Charlemont, President of the Royal Irish Academy.

THE women here seem to have arrogated to themselves the department and privileges of the men. Contrary to the usage of all other countries, the eldest daughter here inherits, and the sons like daughters every where else, are portioned off with small dowers, or, which is still worse, turned out penniless, to seek their fortune. If a man has two daughters, the eldest at her marriage is entitled to all her mother's possessions, which are by far the greater part of the family estate, as the mother keeping up her prerogative never parts with the power over any portion of what she has brought into the family, until she is forced into it by the marriage of her daughter, and the father also is compelled to ruin himself, by adding whatever he may have scraped together by his industry. The second daughter inherits nothing, and is condemned to perpetual celibacy. She is styled a *Calogria*, which signifies properly a religious woman, or nun, and is in effect menial servant to her sister, being employed by her in any office she may think fit to impose, frequently serving her as waiting maid, as cook, and often in employments still more degrading. She wears a habit peculiar to her situation, which she can never change, a sort of monastic dress, coarse, and of a dark brown. One advantage however, she has over her sister, that whereas the elder before marriage, is never allowed to go abroad, or to see any man, her nearest relations only excepted, the *calogria*, except when employed in domestic toil, is in this respect at perfect liberty. But when the sister is married the situation of the poor *calogria* becomes desperate indeed, and is rendered still more humiliating by the comparison between her condition, and that of her happy mistress. The married sister enjoys every sort of liberty, the whole family fortune is hers, and she spends it as she pleases, her husband is her obsequious servant, her father and mother are dependent upon her. She dresses in the most magnificent manner, covered all over, according to the

the fashion of the island, with pearls and with pieces of gold which are commonly sequins; thus continually carrying about her the enviable marks of her affluence and superiority, while the wretched Calogria follows her as a servant, arrayed in simple homespun brown, and without the most distant hope of ever changing her condition. Such a disparity may seem intolerable, but what will not custom reconcile? Neither are the misfortunes of the family yet at an end. The father and the mother, with what little is left them, contrive by their industry, to accumulate a second little fortune; and this, if they should have a third daughter, they are obliged to give to her upon her marriage, and the fourth girl, if there be one, becomes her Calogria; and so on through all the daughters alternately. Whenever the daughter is marriageable, she can, by custom, compel her father to procure her a husband; and the mother, such is the power of habit, is foolish enough to join in teasing him into an immediate compliance, tho its consequences must be equally fatal & ruinous to both of them. From hence it happens, that nothing is more common than to see the old father & mother reduced to the utmost indigence, and even begging about the streets, while their unnatural daughters are in affluence; and we ourselves have frequently been shewn the eldest daughter parading through the town in the greatest splendor, while her mother and sister followed her as servants, and made a melancholy part of her attendant train.

The sons, as soon as they are of an age to gain a livelihood, are turned out of the family, sometimes with a small present or portion, but more frequently without any thing to support them; & thus reduced, they either endeavour to live by their labour; or, which is more usual, go on board some trading vessels as sailors or as servants, remaining abroad till they have got together some competency, and then return home to marry, and be hen-pecked.

Of all these extraordinary particulars I was informed by the French consul, a man of sense and indisputable veracity, who had resided in this island for several years, and who solemnly assured me that every circumstance was true; but indeed our own observations left us without the least room for doubt, and the singular appearance and deportment of the ladies fully evinced the truth of our friend's relation. On walking through the town it is easy to perceive, from the whimsical manners of the female passengers, that the women according to the vulgar phrase, *wear the breeches*. They frequently stop'd us in the streets examined our dress, interrogated us with a bald and manly air, laughed at our foreign garb and appearance, and shewed so little attention to that decent modesty, which is, or ought to be, the true characteristic of the sex, that there is every reason to suppose they could, in spite of their haughtiness, be the kindest ladies upon earth, if they were not strictly watched by the Turks, who are here very numerous

and would be ready to punish any transgression of their ungalant laws with arbitray fines. But nature, and native manners, will often baffle the efforts of even tyranny itself. In all their customs, these manly ladies seem to have changed sexes with the men, the woman rides astride--the man sits sideways upon the horse: nay, I have been assured, that the husbands distinguishing appellation is his wives family name. The women have town & country houses, in the management of which the husband never dares to interfere. Their gardens, their servants are all their own; & the husband from every circumstance of his behaviour, appears to be no other than his wife's first domestic, perpetually bound to her service, and slave to her caprice.

These lordly ladies are, for the most part, very handsome, in spite of their dress, which is singularly disadvantageous. Down to the girdle, which as in the old Grecian garb, is raised for above what we usually call the waist, they wear nothing but a shift of thin transparent gauze, red, green or brown, through which every thing is visible, their breasts only excepted, which they cover with a sort of handkerchief; and this, as we were informed, the

Turks have obliged them to wear, while they look upon it as an incumbrance, and as no inconsiderable portion of Turkish tyranny. Long sleeves, of the same thin material, perfectly shew their arms, even to the shoulders. Their principal ornaments are chains of pearl, to which they hang small pieces of gold coin. Their eyes are large and fine, and the nose, which we term Greican, usually prevails among them, as it does indeed among the women of all these islands. Their complexions are naturally fine but they spoil them with paint, of which they make abundant use; and they disfigure their faces, by shaving the hinder part of the eye-brow, and replacing it with a strait line of hair, neatly applied with some sort of gum, the brows being thus continued in a strait and narrow line till it joins the hair on each side of their face. They are well made, of the middle size, and for the most part plump; but they are distinguished by nothing so much, as by haughty supercilious air, with which they seem to look down upon all mankind as creatures of an inferior nature, born for their service and doomed to be their slaves.

A CURIOUS FACT.

THE Atlas of 90 guns, launched during the American war at Chatham, had at the head, the figure of Atlas supporting the globe. By an error, the globe was placed so high, that that part of it was obliged

to be cut away before the how-sprit could be fitted in. This part happened to be no other than all North-America, and the carpenter who cut it away was an American!

THE

THE EFFECTS OF PRECIPITATION, ILLUSTRATED
IN THE STORY OF THE KING AND HAWK.

I Have heard that a King of Persia had a favorite hawk. Being one day on a hunting party with his hawk upon his head, a deer started up before him; he let the hawk fly, and followed it with great eagerness, till at length the deer was taken. The courtiers were all left behind in the chace. The King being thirsty, rood about in quest of water, till having reached the foot a mountain, he discovered some trickling down in drops from the rock. He took a little cup out of his quiver, and held it to catch the water. Just when the cup was filled, and he was going to drink, the hawk shook his pinions, and overfet the cup. The king was vexed at the accident, and again applied the cup to the hole in the rock. When the cup was replenished, and he was lifting it to his mouth, the hawk clapped his wings, and threw it down, at which the king was so enraged, that he flung the bird with such force against the ground that he expired.

At this time the table-decker

came up. He took a napkin out of his budget wiped the cup, and was going to give the King some water to drink. The king said he had a great inclination to taste the pure water that distilled through the rock, but not having patience to wait for its being collected by drops, he ordered the table-decker to go to the top of the mountain, and fill the cup at the fountain-head.

The table-decker having reached the top of the mountain saw a large dragon lying dead at the spring, and his poisonous foam mixing with the water, fell in drops through the rock. He descended, related the fact to the king, and presented him with a cup of cold water out of his flagon.

When the king lifted the cup to his lips, the tears gushed from his eyes. He then related to the table-decker the adventure of the hawk, made many reflections upon the destructive consequences of precipitancy and thoughtlessness, and, during the remainder of his life, the arrow of regret was continually ranking in his breast.

CONSCIENCE.

THE Caliph Montaser having caused his father to be put to death, some time after, looking over the rich furniture in the palace, & causing several pieces of the tapestry to be opened before him, that he might examine them more exactly; a-

mong the rest, he met with one which had the figure of a very handsome young man, mounted on a Persian horse, with a diadem on his head, and a circle of Persian characters round himself and his horse. The Caliph charmed with the beauty of the tapestry,

tapestry, sent for a Persian who understood the ancient Persian, and desired him to explain that inscription. The man read it changed colour, and after some hesitation, told the Caliph it was a Persian song, that had nothing in it worth hearing. That Prince, however, would not be put off; he readily perceived there was something in it extraordinary; and therefore commanded the interpreter to give him the true sense of it immedi-

ately, as he valued his own safety. The man then told him, that the inscription ran thus---

"I am Siroes, the son of Chosres, who slew my father, to gain his crown, which I kept but six months."

This affected the Caliph Montaser so much, that he died in two or three days, when he had reigned about the space of time stated in the prediction. This story is well attested.

ANECDOTES.

A CERTAIN Bishop had a Biscayan man servant, whom he ordered one festival to go to a butcher, who was called David, for a piece of meat, and then come to church where the Bishop was to preach. The Bishop, in his sermon, bringing authorities from the scripture, in this manner: "Isaiah says thus --- Jeremiah says thus:" At last happening to turn towards the door, as his servant came in, he went on, "And what says David?" Upon which the Biscayan roared out, "He swears to God, that if you do not pay your bill, you need never send to his shop again."

WHEN the Duke of Grafton was a boy, he lived very much with his aunt, the Countess of Herrington, and at this time of life, (though of a very thin delicate constitution) gave evident signs of an amorous disposition.---Among the rest of

his amours, he very warmly solicited my lady's woman, and one evening behaved so indecently to her, that she was under the necessity of complaining to her lady. How is this, Sir, says her ladyship, that you can behave so rude in my house? Lord, madam, says the other, to tell you the truth, Nancy did look so charming, *flesh and blood could not refrain.* Come, come, Charles, returned her ladyship, let me hear no more of such doings in this house: it may be an excuse for flesh and blood, *but I am sure it can be none for skin and bone.*

A GENTLEMAN farmer, observing to one of his threshers, that he had been informed another farmer's labourer had threshed out a load of corn between sun and sun; the rustic replied, *then, master, it must have been one of Joshua's days when he commanded the sun to stand still.*

ORIGINAL

Original Poetry.
ORIGINAL POETRY.

FOR THE RURAL CASKET.

MEDITATIONS.

LIKE the poor shipwreck'd sailor worn with toil,
Gladly returning to his native soil,
Musing on fortune, and his past distress,
That fickle foible—Worldly Happiness,
So I in contemplation set alone,
Taking a retrospect on what is done,
Fatigu'd with toil, infirmities and pain,
Worn out with crosses—all ambition slain.

O thou Great God ! first cause of Nature's plan,
Who made the heavens and earth, and also man,
Grant me some place where I may dwell in peace,
A kind of hermitage, until I cease :
Uninfluenc'd by fashions—finery,
By party pleasures—worthless vanity—
Let all my ideas, and my only care,
Be occupi'd to serve thee just and fair.
May all my intellectual powers strain,
For sure our reason was not give in vain,
Thou gave it as the choicest savory fruit,
Its all that ranks mankind above the brute ;
Then guide this reason right—and let me know,
How I should serve thee, and with zeal I go.

Life is but short, we soon must all decay,
Then riches, fame and pleasure fly away ;
Age comes apace, with stern infirmity,
We all e'er long must linger and must die,
Then every art, all medicine will fail,
For what does vain accomplishments avail ;
What signifies our being rich or great,
No living mortal can forego his fate.
Or what avails our friendship or our love,
Tho prospered by the smiling fates above,
Its still but vanity—vain happiness,
One moment may blot out all future bliss,
And part asunder friends and lovers true,
Never to meet again—distressing view !
Love is uncertain—Friendship's but a name,
And all our hope of worldly bliss in vain.
Nothing is sure that we can find on earth,
But Death, that awful great destroyer Death.
Ah ! may I live retir'd from pomp and pride,
Deceit and grandeur by this heart deny'd ;

Original and selected Poetry.

My cell recluse from vanity and strife,
No partner in asperities of life ;
For soon my race is run, and I must go
Where Christian nor Philosopher can know ;
Unless inspir'd from Heaven's high realms above,
With more than human wisdom—Angels love.
Unheeded then I go—and who will mourn ?
No partner of my life in tears forlorn,
No children crying for a parent gone.
Adieu anxieties and grandeur too,
Love, galantry, pretty fashions, all adieu.

VAUCLUSE.

June 30, 1798.

FOR THE RURAL CASKET.

On a young Attorney who had no Practice, and had just recovered from a dangerous Disorder.

O N his sick bed as Dozer lay A novice in the laws ! The hapless youth was heard to say, " How cruel to be snatch'd away, " And DIE without a CAUSE !	Jove wond'ring hears, his gracious nod The youth from death reproves Yet with submission to the God, His case is still extremely odd— Without a CAUSE he LIVES.
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ON WOMEN.

NATURE with guardian horns o'erspread
The nervous bull's Majestic head ;
With hoofs she arm'd the gen'rous steed ;
The tim'rous hare she wing'd with speed ;
And gave the lion to disclose
Wide op'ning teeth, tremendous rows !
Fins to the scaly kind she gave,
To cleave the azure-crySTALL'd wave :
To birds to wing th' aerial space :
Courage to man's imperial race.
No arms for woman now remain'd :
What fav'rite gaurd has she obtain'd ?
Beauty, no shield like beauty's found :
No spear can fix so deep a wound :
The pow'r of beauty all must feel,
Tho' arm'd with fire, and cloath'd with steel.

FOREIGN

FOREIGN OCCURRENCES.

LONDON, APRIL 23.

Thursday dispatches were received at the admiralty from off Brest. The Triton frigate looked into that port on the 13th inst. & the force in the outer road consisted of 9 sail of the line, 13 frigates, and 2 or 3 corvettes, apparently ready for sea. The Triton was so near the above men of war, that several shells were thrown, but none struck her.

The Duke de Berry has arrived from Edinburgh, charged by Monsieur, brother to Louis 18, to tender his majesty his own services, as well as those of all the emigrated French noblemen in this country.

Government are unremitting in their measures to be instantly apprized of the approach of the enemy, and repel them. Along the whole of the Kentish coast, in particular, nightly picquets are mounted, with numerous patrols of cavalry, so near as to be able to communicate with each other, whilst the spirit of the people is rousing in defence of all that is valuable.

APRIL 24.

A letter from Brussels states, that several battallions of troops which were to have joined the army of England, have received counter orders, and are to proceed to the siege of Ehrenbreitstein. Some of the papers repeat that the chief command of the army of England is now intrusted to general Kilmain.

It is said that the French fleet was on the point of sailing from Brest. They are supposed to be

destined for the coast of Ireland.

Yesterday the chancellor of Exchequer finally concluded his bargain for a loan of seventeen millions for the service of the present year.

Letters by the mails from Dublin state, that the discontentments unfortunately prevailing in the sister kingdom, have not yet abated. Murders and assassinations are very frequent in different parts of the country.

Extract of a letter from Dublin.

"The following extraordinary instance of bravery occurred in the King's county.--One of the 7th dragoon guards who was carrying dispatches to the high Sheriff of the county, was attacked by nine defenders of United Irishmen who demanded his letter, and on his refusal they pelted stones at him, one of which nearly stunned him, but as soon as he recovered himself he took out one of his pistols and shot one man, then drew his sword and cut down another, he got up to a third and killed him; he then pursued the rest, two of whom he secured and brought them prisoners into the assize town, while the judges were sitting.

NASSAU, (N. P.) May 18.

Two beneficial effects to Great Britain, have resulted from the orders of the French Directory for capturing neutral vessels having British manufactures on board, which never entered into the views of those sanguinary despots, viz. throwing a vast increase of the carrying trade in-

to the hands of the British ship owners and obliging great numbers of the seamen of neutral

nations to resort to Britain for employment.

DOMESTIC OCCURRENCES.

CHARLESTON, JUNE 6.

Yesterday morning, between the hours of one and two, a fire broke out in the Grocery Store of Mr. Joshua Brown, in King-Street, a little below Price's Alley. The flames had got to such a height, before the fire was discovered, that not a single article was saved, and two young men who slept in the Store, with difficulty escaped. From the store it communicated to the adjoining houses, and before a stop was put to it, seven houses were destroyed, three in King-street, and four in Price's Alley; the latter were small buildings.

PHILADELPHIA, June 23.

Yesterday Commodore Barry arrived in town from the United States, frigate, lying at New-Castle, and we are happy to hear that having procured all his guns and men, the ship only waits for a few necessaries to enable her to proceed to sea.

On Tuesday last, Benjamin Stoddert, Esq. Secretary of the Navy, entered on the duties of that Department at his office, No. 139, Walnut Street, between Fourth and Fifth Streets.

WALPOLE, (N. H.) June 19.

THE following melancholy accident happened a few days since at Antrim in this State. As a Mr. Knight was falling a tree, two of his sisters were approaching the spot where he was at work at the time he had cut the tree nearly through. They were at that moment in a safe situation, and he requested them to stand where they were. But, perhaps from an idea of greater safety, one of the sisters immediately ran towards the place where Mr. Knight stood, in the way of the falling tree, and was crushed to death.

POUGHKEEPSIE, July 3.

—MARRIED—

Dr. HENRY VAN KLEECK, of New-Hackinsack, Fishkill town, to Miss SARAH BRUSH, of Stanwich, in Connecticut.

GERARD SMITH SLOAN Esq. of New-Paltz, in Ulster County, to Miss PHOEBE DAYTON, of the same place.

Mr. ----- ROGERS, of New-York, to Miss PEGGY ADRIANCE, of this town.

ERRATA,

In the last Casket, first line of the Anagram, in the 63d page, for "Evil," read "Veil."

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